

# THE CHRISTIAN CENTURY

Vol. XXXIV

July 26, 1917

Number 30

## The Church and the New Democracy

By Raymond Robins

JUL 27 1917

CHICAGO

HAVE YOU READ  
**FAIRHOPE**

A NEW NOVEL  
BY EDGAR DEWITT JONES

---

Fairhope folks are mighty human, but you will like them all the better for that.

Major Meniffee may remind you of Colonel Carter of Cartersville. You will love Jacob Boardman, the modern Enoch. And even Giles Shockley will not repel you, "Hound of the Lord" though he was.

Everyone knows that the old style of country church is passing forever. But what type of church will take its place? Read the chapter entitled "The Old Order Changeth" and meet the Reverend Roger Edgecomb, Prophet of the new order.

Do you like birds and stretches of meadows, glimpses of lordly river, and the glory of high hills? Do you like young preachers and old time country folks, their humors, their foibles and their loyalties? If you do, then you should read

**"Fairhope, the Annals  
of a Country Church"**

*Price, \$1.25*

Order NOW, enclosing remittance

**Disciples Publication Society**  
700 E. 40th Street, Chicago, Ill.

**Subscription Price**—Two dollars and a half a year, payable strictly in advance. To ministers, two dollars when paid in advance. Canadian subscriptions, 50 cents additional for postage. Foreign, \$1.00 additional.

**Discontinuance**—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration of time paid in advance (unless so ordered), but continued pending instruction from the subscriber. If discontinuance is desired, prompt notice should be sent and all arrearages paid.

**Change of address**—In ordering change of address give the old as well as the new.

# THE CHRISTIAN CENTURY

PUBLISHED WEEKLY BY THE DISCIPLES OF CHRIST  
IN THE INTEREST OF THE KINGDOM OF GOD

**Expirations**—The date on the wrapper shows the month and year to which subscription is paid. List is revised monthly. Change of date on wrapper is a receipt for remittance on subscription account.

**Remittances**—Should be sent by draft or money order, payable to The Disciples Publication Society. If local check is sent, add ten cents for exchange charged us by Chicago banks.

Entered as Second-Class Matter Feb. 28, 1902, at the Postoffice, Chicago, Illinois, under Act of March 3, 1879.

DISCIPLES PUBLICATION SOCIETY, PROPRIETORS, : 700 EAST 40th STREET, CHICAGO

## Disciples Publication Society

denominational and constructive Christianity.

The relationship it sustains to Disciples organizations is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society

The Disciples Publication Society is an organization through which churches of the Disciples of Christ seek to promote un-

regards itself as a thoroughly denominational institution. It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and uneclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to cooperate with the Christian people of all communions, as well as with the congregations of Disciples, and to serve all.

The Christian Century desires nothing so much as to be the worthy or-

gan of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

### DISCIPLES PUBLICATION SOCIETY, 700 EAST 40th STREET, CHICAGO.

Dear Friends:—I believe in the spirit and purposes of The Christian Century and wish to be numbered among those who are supporting your work in a substantial way by their gifts.

Enclosed please find

\$.....

Name.....

Address.....

## Great Books by Disciple Authors

**HISTORY OF THE DISCIPLES OF CHRIST.** By W. T. Moore. A comprehensive story of the Disciples' movement from the early days to the present. A sumptuous volume of 700 pages, beautifully printed and bound, and sold by the original publishers, Revell's, at \$4, \$5, and \$6 for cloth, half morocco and full morocco respectively. We now offer this great work for \$2.50, \$3.50 and \$4.00. The pictures in the book are alone worth the price of the volume. Only a limited number in hand. Order today.

**THE MEANING OF BAPTISM.** By Charles Clayton Morrison. The New York Christian Advocate says of this book: "The Meaning of Baptism" is probably the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856." Says The Homiletic Review: "The spirit of the book is delightful and raises new hopes where none had seemed possible." Price of the book, \$1.25.

**THE MORAL LEADERS OF ISRAEL.** By Herbert L. Willett. A thrilling and luminous interpretation of the Old Testament prophets, setting forth the historical situation within which each prophet lived and toward which his message was directed. Each of the great leaders is made to live anew. In Two Volumes, Each, \$1.

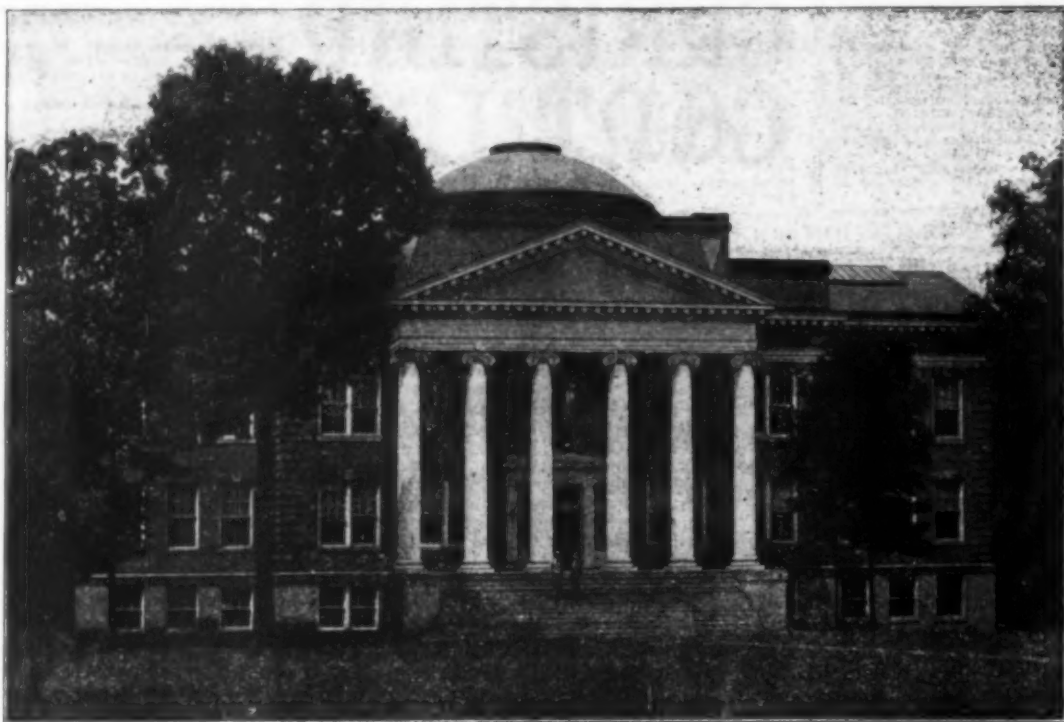
**THE DIVINITY OF CHRIST.** By Edward Scribner Ames. Professor Geo. A. Coe says of the book: "These sermons display a remarkable union of intellectual boldness and spiritual warmth. Such a book serves to clear the air and to focus the attention at the right point." Price of book, 75 cents.

**HISTORICAL DOCUMENTS ADVOCATING CHRISTIAN UNION.** Charles A. Young, Editor. Contains Thos. Campbell's "Declaration and Address," Alex. Campbell's "Sermon on the Law," Stone's "Last Will and Testament of the Springfield Presbytery," Errett's "Our Position," and Garrison's "The World's Need of Our Plea." Beautifully illustrated. Price, \$1.

**THE EARLY RELATION AND SEPARATION OF BAPTISTS AND DISCIPLES.** By Errett Gates. Of this book The Congregationalist says: "A valuable contribution to the history of the American churches." Price, 75 cents.

Disciples Publication Society, 700 E. 40th St., Chicago





Administration Building, Virginia Christian College, Lynchburg, Va.

## Where the Impossible Comes to Pass

Long enough ago that their first students, men like B. A. Abbott of St. Louis and Geo. P. Rutledge of Cincinnati, feel complimented when addressed by octogenarians as "young man," Josephus Hopwood and his like-minded wife went into the mountains of Eastern Tennessee and established Milligan College, with nothing but a vast necessity and a vaster faith in God and humanity as resources. With such business men as Geo. W. Hardin fully committed to the proposition, and such another man of faith as Henry J. Derthick leading the venture, it is easy for the rest of us to begin to believe.

For the ordinary extraordinary man one plunge like that would last a lifetime, but not for Josephus Hopwood! Fourteen years ago he transferred the heartaches and impossibilities of Milligan College to other saints and started Virginia Christian College at Lynchburg. Here again were found two groups of self-sacrificing spirits, a teaching group and a giving group. With the indigenous and indefatigable John T. T. Hundley at the head, a noble staff of teachers, full recognition as one of Virginia's twelve Senior Colleges, three superb buildings (one given by Andrew Carnegie) on a beautiful campus of eighty-six acres, all debts paid and a host of loyal friends like Cary and Snidow, the McWanes and the Easts, hope has ripened into confidence.

About the same time, 1901, to be exact, the brethren in North Carolina, and especially the Harpers and the Hackneys, realized that without preachers the churches must fail, and without a college the supply of preachers must stop. So faith answered necessity again and Atlantic Christian College was launched at Wilson. The long and fruitful administration of President Jesse C. Caldwell is being ably and faithfully followed by President Raymond A. Smith and an efficient and devoted faculty.

All three of these colleges are of the New South. They are open to men and women on equal terms, and under the most Christian and homelike care. The Men and Millions Movement is beginning their endowment and its success will doubly assure their future usefulness.

## MEN AND MILLIONS MOVEMENT

222 West Fourth Street

CINCINNATI, OHIO



# THE CHRISTIAN CENTURY

CHARLES CLATTON MORRISON, EDITOR

HERBERT L. WALSH, CONTRIBUTING EDITOR

Volume XXXIV

JULY 26, 1917

Number 30

## What Is a Church?

### CHRISTIAN UNION WAITS ON A DOCTRINE OF THE CHURCH.

If a Chinaman visiting our country should seek to get our conception of religious institutions he would receive a variety of answers to the question, "What is a church?" He would be puzzled to find so powerful a religious movement as Christianity quite unable to account for its social structure.

As one looks about in current denominations, it is clear that most of the denominations have been named for types of church government. Roman Catholics insist upon a Pope as the fundamental mark of the church. Episcopalians say, "Where the bishop is, there is the church." Presbyterians wish the church to be organized with elders, presbytery, synod and general assembly. Congregationalists refuse to speak of "The Church," but always of "the churches." Baptists have a firm testimony that church and state should be completely separated. Methodists were given their name for methodical prayer habits, but today they regard a highly organized ecclesiastical system as one of the great secrets of their power. They do not claim antiquity for their system, but they do claim efficiency in modern life. Disciples once sought to reproduce the new testament church in the form of its organization, until it became apparent that the new testament church was not always and everywhere organized in the same way. While these Christian bodies look at the church in these different ways, it will be most difficult to discuss Christian union. Fundamental to a common social structure must be a generally accepted social theory. Our thirteen states did not become a nation until they had a constitution.

\* \*

Where shall we go for a church theory? Men have nearly always insisted that we should go to the past. Roman Catholics take us back to the middle ages and rest fundamentally—though they do not admit it—upon the churchly theory of Augustine and Gregory.

Episcopalians have insisted we should go farther back. They would take us back to Romanism, to the early church fathers. In this period there were bishops in national churches. Sacramentarianism and ritualism had already developed in the church. Presbyterians, Congregationalists and Disciples have sought a new testament model for the church. These have not agreed on the question as to what the early church was like.

We greatly need a critical study of church history, independent of dogmatic bias. The beginnings of such a study have been made by such students as Harnack. There is yet much to be done, especially in the history of the apostolic age.

The church had its analogies in other religions. On Palestinian soil, it was natural for it to borrow from the synagogue. Its weekly meeting, its order of worship in considerable part, its elders, all came from the

old synagogue worship. In Greece, the mystery religions gave suggestions. These had initiatory rites and a doctrine of redemption in a future world. In the big Roman world, another eastern religion, Mithraism, had great vogue at this time. It had analogies of the Lord's Supper, baptism and other common practices of the church. If the ordinances and customs of the church did not arise in these competing religions, the popular religious standards and habits tended to fix in the church certain of its Palestinian traditions and eliminate others.

The church in Paul's day did not gather the people from the higher ranks of society and Jesus reached mostly the lost sheep of the house of Israel, the outcasts. When the church reached Greece, it soon became a debating society of Christian doctrine and the great creeds were produced. Under Roman influence the church became interested in government, and quickly superseded the decadent Roman state, claiming the temporal power which is still the theory of the modern Roman church.

\* \*

Back of the question, "What is the church?" is the deeper question, "What is Christianity?" Each man has been answering that question in a different sense. Harnack answers it in his well known book in terms of his Lutheranism and his idealism. Another man would answer after his own bias and religious tradition. The church is the social structure of Christianity.

The old creed demands that the church should be holy, catholic and apostolic. With these demands most of us would assent. We want a church made up of people who are holy, who have set themselves apart for divine service. We want a church with more sanctity than attaches to a club. We want a catholic church, which only means that we want a united church. It must not be broken up into denominations. The church must be apostolic. This need not mean a slavish imitation of early Christianity, but there must be no indifference toward our spiritual origins.

We are not to forget, however, the principle of progress which our Lord Himself put into the church. The Comforter is to lead us into all truth. The blessed ministry of the Holy Spirit is not to be confined to any one age.

The church's great Leader does not sleep in a lonely grave under an eastern sky, but goes on before us.

We must define Christianity in terms of all the legitimate out-growths of the Master's teaching and then we must define the church in harmony with our Christianity. Then we shall have a church theory upon which we can unite.

Not by ever looking backwards, to Augustine, or to the church fathers or even to the apostles, but by being led forward by the Holy Spirit shall the Church of Christ find peace and unity.

# EDITORIAL

## LEARNING FROM THE COUNTRIES AT WAR

THE United States is not traveling on an uncharted sea in this present war as did our Allies. Three years of the war have brought perfectly definite reactions in England and France and these results can be tabulated and used either by way of warning or example in our own country.

It has been for this reason that we have so quickly adopted universal service, and are putting enormous powers into the hands of one man for the conservation of the food supplies of our country. Having learned many things on land and sea, we shall doubtless produce fewer of the useless war machines than did the countries across the sea. We shall have no useless Zeppelin factories on our hands.

While we are learning so many things in a military and economic way, we must not fail to learn from the religious programs of the Allies across the sea. Great Britain has religious conditions most analogous to ours and it is to her that we must turn at this time for guidance.

In the midst of grinding war economies, offerings to missions have been kept up. These offerings are but an insignificant part of the nation's budget, and the spiritual uplift coming from this Christ-like service is one of the nation's sources of strength in its time of need.

In some metropolitan situations, so many men have gone to war that churches have combined their services and so reduced the budgets of local congregations. This has never been done, however, where there are the people left to serve. Religion is not one of the luxuries, but one of the prime necessities and only by keeping it alive can our nation keep up to its fullest strength and power.

## PERIL FOR MISSION BOARDS AND COLLEGES

THE Senate finance committee is at this time considering the War Revenue Bill and one feature of this bill brings a great danger to the work of mission boards and colleges. There is no exemption made in the bill for incomes used for charitable, educational or religious purposes. An amendment is proposed giving such exemption but it is not being considered favorably by the committee. The government is at this time very much driven for war revenue, but there are some methods of raising this revenue which are altogether too expensive in their ultimate effects upon the country.

Taxation of philanthropic incomes would discourage people of means in the making of gifts. Since the dedication of large fortunes to community good is one of the significant means by which progress is made, it will be a distinct loss for the government if it should adopt this unwise form of taxation.

Furthermore, the colleges and mission boards have made their budget appropriations on the basis of existing conditions. If they are compelled to pay a heavy tax out of their income, these agencies of public good will be greatly restricted in their activities.

We believe that nearly every member of the church will agree with the resolution passed by the Federal Council of the Churches of Christ in America at the May meeting in Washington: "We believe it to be just, whenever necessary, that incomes and profits should be

taxed to the furthest possible point without checking production. We also believe it to be just and necessary to exempt that surplus income which is now dedicated to the maintenance of religious and social agencies in order that the higher activities of civilization may not be impoverished."

## OUR DEBT TO MARTIN LUTHER

IT will be unfortunate if any of the churches of the Disciples of Christ fail to pay honor this year to the memory of the great reformer whose name justly stands in the forefront of the Protestant movement. We who have spoken of our own movement as "the ultimate protestantism" should not fail to recognize our indebtedness to the brave monk who dared the princes of this world in church and state in behalf of religious liberty.

Other great leaders had prepared the way for his work. The mystics had turned attention away from a sacramentarian Christianity to the religion of the inner life. Peter Waldo and the other "Poor Men of Lyons" as early as 1117 had kindled among the people of France the desire to read the Bible. John Wycliffe, in England, and John Huss, in Bohemia, had in these countries made beginnings of the very greatest significance. It remained for the brave monk who marched on, even though there were "as many devils as tiles on the roof," to bring to a triumphant conclusion a movement which had its origin in the corruption and irreligion of the established church of that time.

Protestantism needs at times a new infusion of loyalty and devotion to its cause. Whatever changes are coming into religion by reason of modern thought, these changes are not taking the foundations from under Protestantism. The principle of Martin Luther was to make the source of authority the inner life, justification by faith. There is a familiarity with a great spiritual heritage which sometimes dulls the appreciation of it. The subjective element in religion needs new emphasis in our day.

By means of sermons and union meetings and a tractarian literature, and by other modes of expression, there should ring throughout our discipleship this year the message of a free religion in which we shall be united by a great faith in Christ and in all other matters have the greatest tolerance for religious opinion. The upstanding loyalty of a Luther is needed in these days to assert the dignity and worth of our great Protestant heritage.

## THE AUTOMOBILE AND THE GOSPEL

FEW modern inventions are destined to make greater changes in religious methods than the automobile. Hailed at first as a menace, preached against by one denomination as "the tool of the devil," this form of transportation has come to make the way of the gospel preacher easier.

While we have today a movement for the consolidation of all the country schools in a township—made possible by good roads and the automobile—we shall next hear of township consolidation of churches. Why not? There are many rural sections where nearly everyone drives a car, and these people would find it a

delight to travel a few miles to some central point where they could mingle in larger audiences and where they could hear better music and preaching. Where there are bad roads, and where the population is too poor to own machines, this development will, of course, not come.

With the carrying out of this program it will be possible for sparsely settled sections of the country to have the service of a minister. Rev. William T. Russell, of the Presbyterian denomination, is the only resident minister in two northeastern counties of Colorado. He now has three out-stations and other places are calling for his services. The automobile owned by the minister is making this service possible.

In the city, people now maintain connection with the old family church, even after they move away. And that fact is going to compel the churches to provide their ministers with automobiles with which to keep in touch with these scattered members.

The automobile will bring about much more of reconstruction in church programs than we have hitherto been willing to believe. When its possibilities are fully developed we shall have parishes more scattered in miles but in matters of co-operation more united than ever before.

#### DEMOCRACY IN THE RUSSIAN CHURCH

**R**USSIAN life has often been represented to us as under the domination of the autocratic idea. It is clear, however, that this judgment could not be well founded or the recent revolution would not have been possible. There have been revealed the very strongest of democratic tendencies which had been repressed with a firm hand until at last the explosion had to come.

The Russian church has not been least among the forces to be reckoned for democracy. While the monk Rasputin has prejudiced the minds of many with regard to Russian Orthodoxy, the fact remains that the Orthodox church has shown up well in connection with the revolution. There was practically no opposition to the democratic movement on the part of the bishops or the rank and file of the clergy. The church is itself now undergoing a process of reorganization analogous to the changes which are taking place in the state. The bishops will be elected and the church will come more and more into the control of the people. A national assembly of the church is to be created in which lay and clerical delegates will have equal representation.

With democracy in the Russian church, the process of making the church modern in doctrine and practice will go on much more rapidly than would ever be possible in a country under the rule of the pope.

Just now the English church has an unusual interest in establishing a fellowship with the Russian church. Were this consummated, Romanism would be faced by a Christian organization larger than itself and its claims to Catholicity in anything other than a technical sense of the term would lose standing in the modern world.

#### ABSURDITIES IN THE STATE CHURCH SYSTEM

**E**VERY day furnishes some new evidence of the absurdity of enforcing a system of religious belief by means of state authority. The contention of the free churches for an untrammelled religion is now being supported by many within the communion of the Episcopal church in England.

Churchmen of England are just now protesting the action of the government in sustaining the rights of the Secular Society (Limited). This society had for its express purpose to forward the principle that human conduct should be based upon natural knowledge and not upon supernatural belief. The Law Lords decided that such a society could inherit property under the law, although many churchmen opposed this ruling, which they said made the state a protector of an anti-Christian society.

Appointments to important ecclesiastical positions are now made by the crown on the suggestion of the Prime Minister, Mr. Lloyd-George, who is a Dissenter. The ruling powers of the church lean toward the high-church tendency but the appointments are said to be predominantly of the Broad church type. The recent appointment of Dr. Hastings Rashdall to the Carlisle deanery has proved very unpopular with a certain section of the English clergy.

While there is this ferment in England which will finally bring the church to seek disestablishment on her own account, there is also a big movement on in Russia. Russia has been scandalized by the court intrigues of certain monks and the time draws near when churches will be disestablished in all but Roman Catholic countries. In these countries, not by motion of the church, but by the action of the state, the church is being set apart, as in France. Religion must be freed from the trammels of secularism.

#### MORE ABOUT CONDITIONS IN THE SOCIALIST PARTY

**O**NE of our readers sends us a contribution much too lengthy for publication concerning a recent utterance of The Christian Century regarding an alleged split in the Socialist party. While considerable space is used to say things favorable to socialism which we have ourselves said, there are some suggestions which may be briefly noted, and which are significant.

The older parties have often been "materialistic." While the republican party started out with a wonderfully human issue, the limiting of slavery and the ultimate abolition of it, this party came at last to be completely engrossed in tariffs and such financial questions. The split in this party came as a rebuke to its materialism. Its future must be worked out by the infusion into its program of an interest in big human issues of the day. The recent success of the democratic party has come by an adroit avoidance of old-time and outgrown democratic contentions which had to do with tariff and money. The party won last autumn by an appeal to the labor people and to the pacifists. The human issue was dominant.

We have not tried to argue that socialism is necessarily materialistic, but the contrary. We have asserted that a Christian can be a Socialist as well as a member of any other political party. That there has been much human feeling in the Socialist propaganda was finely illustrated in "The Bitter Cry of the Children," written by John Spargo, who recently left the party.

What we have asserted was that there was a serious defection in the Socialist party. We made mention of the statistics of the election last autumn and spoke of the resignation of John Spargo. Since then the public press announces that J. G. Phelps Stokes has also resigned and issued a call for the formation of another



party. Our correspondent holds that the new members more than equal the defections. The truth or falsity of this will be revealed at the next election.

The old-time profane, bitter, cynical expounder in every party is doomed to take a back seat. We have reason to believe that the Socialists will share the new uplift coming to American politics.

#### CONDITIONS IMPROVING IN MEXICO

THE new constitution in Mexico has been a source of unrest and uncertainty for all of the evangelical missionaries in that country. Its provisions, if enforced strictly by officers hostile to Protestantism, would have resulted in almost eliminating the educational religious work of Protestants from Mexico.

Missionaries are asserting, however, that the new constitution was aimed at the Jesuits and not at the evangelicals primarily. The Jesuit order is very powerful among the educational forces of Mexico and is held guilty of intriguing in politics. For this reason, the leaders of the revolution brought in changes of the constitution which would eliminate the order from any place of leadership in the republic.

At the present time Mexican missionaries are not doing much preaching, but are waiting until the new constitution is interpreted. There are native pastors for the evangelical churches and only occasionally do the missionaries preach in these pulpits. Nor can the schools any longer be used for religious teaching.

In spite of the handicaps which have been put on the work, it is said that evangelical religion is unusually popular in Mexico. The churches are crowded and great interest is being shown in the message. There is a friendly attitude among the people at large to the work which is being done.

It is of the greatest importance to Mexico that she shall not wall herself up against the influence of free religion and free education. There can be no true democracy in that unhappy country until there is education and a type of religion better adapted to the people's needs than Roman Catholicism has shown itself to be.

#### CUTTING THE SALARY

A CERTAIN district superintendent of the Methodist Episcopal church has been asking the churches in his district if they are willing to pay their minister as much as in previous years. They always accede to this principle. Then he takes out a pencil and paper and begins to inquire what things cost in the vicinity of a given church as compared with last year. From these figures he easily reaches the conclusion that the same salary as last year for the ministry in terms of flour and shoes and other things is from twenty-five to fifty per cent more. Any church that does not pay that much more has in reality cut the minister's salary.

We have called attention to the remarkable tendency among our ministers to go into business in middle life, at the very time when they ought to be the most useful. In a large number of these cases economic pressure is responsible for the decision. The men are not desirous of becoming rich, but they do not feel that it is either right or Christian to sacrifice wife and children in the interests of churches whose members ride in automobiles and tread on Persian rugs. We ought not to lose any more men. There is only one remedy and

that is to enable the minister with self-respect to provide for the legitimate needs of his family.

The Roman Catholics argue for a celibate ministry. The Protestant faith has advocated quite the contrary. We have insisted that the married man is better able to help people. It is possible, however, that we may have, after a while, something like a celibate ministry of a low order through the operation of economic causes.

It has been a long time since the minister was as valuable a man as he is today. Religion is the strongest pillar of our national life. The man of God should be freed from temporal cares that his whole strength may be given to ideal ends.

#### POETRY AND PIFFLE

A FEW weeks ago at a writers' banquet in Chicago one of the city's most able literary critics announced with a meaningful twist of a smile that Miss Amy Lowell, prophet of Imagism in poetry, had returned to Boston after a tour of the middle west reporting that she had jammed her theories of poetry down the throats of the American people and that they had been compelled to swallow them!

Miss Lowell is a sister of President Lowell of Harvard, a grand-niece of James Russell Lowell—blood relation only—and has money—so it is reported. With money one can have books published; and a number of volumes of imagistic verse and polyphonic prose—whatever that may be—from Miss Lowell's pen have been thrust upon the world by an eastern publisher. All these facts, with Miss Lowell's unquestioned forceful personality, have put Imagism and its sisters into the magazines and books. Now that the reader's curiosity has been duly excited, let this sample of Miss Lowell's verse be given due consideration:

"I want to be a carpenter,  
To work all day long in clean wood,  
Shaving it up into little thin slivers.  
I want to shingle a house,  
Sitting on the ridgepole, in a bright breeze;  
I want to put the shingles on neatly,  
Taking great care that each is directly  
between two others.  
I want to draw a line on a board  
With a flat pencil.  
Heigh-ho!  
It is much easier than to write this poem."

Now, the wonder of this composition grows upon one when he considers that the Boston lady weighs fully two hundred. Think of her sitting on a ridgepole! By the way, did you ever see a "bright breeze"?

The inevitable yearning that comes to the average reader after perusing this work of something less than art may be voiced about like this: If Miss Amy truly did want to be a carpenter, why didn't she apply for a job at the employment agency and abstain from telling us about her youthful ambition? It is doubtful, however, whether she could have earned her \$5 per day; for even in carpentry something of an artistic sense is required.

But—it must be confessed that the modern Imagism, with its insistence upon definite image and concreteness, has done a real service in freeing us from the highly polished nothings that a few years ago filled our magazines. For this, much credit be to the Imagists and their brothers. Not without truth does a contributor to the New York Nation write: "The modern imagism and *vers libre* were sent us as a bitter medi-

July 26, 1917

## THE CHRISTIAN CENTURY

9

cine to cleanse our poetic systems from the highly ornate twaddle which was a few years ago being given us as poetry." But, this writer pointedly asks, who loves a bitter medicine after it has done its work? This enlightening statement properly places Miss Lowell at the present time.

As for poetry, we confess to a preference for bits of star-dust like this, from William H. Davies, an English poet in perfectly good standing, even with the modern cults:

"Good morning, Life—and all  
Things glad and beautiful.  
My pockets nothing hold,  
But He that owns the gold,  
The Sun, is my great friend—  
His spending has no end.

"Hail to the morning sky,  
Which bright clouds measure high;  
Hail to you birds whose throats  
Would number leaves by notes;  
Hail to you shady bowers,  
And you green fields of flowers.

"Good morning, Life—and all  
Things glad and beautiful."

## PAPER COMPANY ASKS SEVEN DAY WEEK FOR MEN

THE elimination of the seven-hour day is nearly a complete process in American industry, but every now and then some one under a specious pretext undertakes to bring back the old order of things. Recently the International Paper Company, which operates mills in New York state at Glens Falls, Fort Edwards and other points petitioned the Industrial Commission of the state of New York for exemption from the law which gives every workman one day's rest in seven.

The law in New York has been well framed. It is possible to run plants seven days in a week, but not to work men that many days. If men are used on Sunday to repair necessary machinery, they must be given some other day in the week as a rest day. The company declared that the men themselves objected to a holiday in the middle of the week when other men are working. This might be true of some men. There would be other men who on account of low wages or low ideals would seek for themselves the higher remuneration of a seven day week. These men would not at first realize the harm that would come to them through such a schedule.

When the Industrial Commission was considering

the request of the paper company, the churches were represented by Rev. Charles Stelzle who appeared before the commission to file his protest.

In the long run, a seven-day week is not as efficient as a six-day week, as England has learned in her war struggle. The six-day week rests upon sound physiological and humanitarian considerations. The churches will do well to continue to aid in safe-guarding the workingman's rest day. In this program, the church and the labor union ought to be able to strike hands.

## THE CHURCH PROGRAM

THERE are ministers and churches with but one program. They have been working it for years and although it has not succeeded very well, they do not have originality to criticise the program and work out another.

The summer time means a natural break for many churches. In most urban communities, people go away for a season in the summer and while they are gone some of them attend other churches. This interchange in church life ought to prove enriching for all the churches if they are of a spirit to learn by the successes and failures in other congregations.

There are some broad distinctions that are to be made in the work of the local church. In many communities, the educational program is of first importance. There is in England a great lessening of the popularity of the Sunday School. It is to be hoped that we shall have a different history, owing to the inauguration of new and vastly superior methods for training children in the religious life. The church that will seek to secure teachers of the very highest grade culturally and spiritually will make a good move for the autumn campaign. More Sunday School pupils are lost because of improper teachers than by reason of inadequate methods.

The church's program for its young people must be given a fresh examination. There are many communities where the young people are almost completely divorced from the church. The young people's societies must revise their methods, in the light of a modern study of the problems that go with the teen age period.

In the stress of the mid-winter campaign, these and many other problems of administration are neglected for the sake of the thing that is near at hand from day to day. It is just as necessary, however, for the church to have a policy and a program as for any other large enterprise to be well planned.

## A Living Faith

By Charles Manford Sharpe

THE creeds of dead men can no longer serve,  
O Lord, the clamant passion of our life.  
They seem compact more of the craven fears  
Than of the lusty faiths of human kind.  
For us denial never can be faith;  
We must affirm the things that are;  
And trust ourselves upon the living stream.

\*

In Youth we trust, with all its wilful craving—  
Its blind instinctive groping after good;  
In Joy we do believe, and its creative power;  
In Lover's plightings, clings, singing blood:

In battle-shock and stress of holy war  
The good to throne,—the evil to destroy.  
We hazard all on that which lives; and naught  
Will disallow save Death and Lies.

\*

We stagger not at Pain, since oft its hammer-stroke  
But serves to free the stunted rock-bound soul,  
And to its stature adds one cubit more.  
Our Faith supreme takes hold on Thee—  
Thou tireless Love that sufferest not  
Our barque to drift in darkness far from home;  
But from Thyself the gales dost send  
At last to drive us to Thy Light and Peace.

# The Church and the New Democracy

By Raymond Robins

I FEEL a profound sense of rejoicing and a solemn need for consecration for ourselves and for the churches of Christ in America.

I rejoice, despite all the terror and suffering and cost that is before us, that this great hour in the life of the world could not be fulfilled without the share of America in the common sacrifice of the free peoples of the earth for the liberties of mankind. We were in danger of becoming too rich and soft and comfortable. The refining of this world conflagration is needed to burn out the dross of selfish ease, and the sectional, racial, and class antagonisms from the heart of our national life.

#### HOW THE WAR WILL BE WON.

Then I rejoice in the testimony of this world war to the value of every class and group of the people in preserving the integrity of the national life. Never again can the laborer in field or mine or shop be despised or neglected by the builders of empire. The nation is the whole people, and not a sex nor class. The world war will be won in the homes and fields and mines and shops as well as upon the battle lines of flaming steel. Men in overalls and women in aprons are as necessary for victory in modern warfare as an army with banners. There is now being witnessed the co-operation of men and women, labor and capital, science and art, politics and religion, in the common service for the whole people as never before in the history of the human race.

Again I rejoice in the unity of the free peoples of the world in the common cause of the rights of nations and of men. Never again can any person deny the supreme truth of the words of the great apostle: "None of us liveth to himself, and none dieth to himself." From the crucifixion of Belgium comes forth the resurrection of the liberties of Europe. The community of interest, yea, of life itself, among individuals, classes and nations, has been established for all time.

#### CONSCIENCE OF THE RACE TOUCHED.

Finally, I rejoice that at last the hideousness of social and political sin has been made clear to the conscience of the race. False political and social theories are now revealed to all mankind as having the direst effects upon the life of man. The church in Germany was so concerned with individual sin that it took no effective issue with the advocates of *welt-politik* and with the doctrine that "might makes right" as a theory of statecraft.

It has been demonstrated that, while individual sin may rape one woman, social sin in the form of military aggression may rape a nation. Individual lust may lose a soul, but political lust in the guise of military necessity may destroy civilization. Perhaps in years to come when we plead for the Christian conscience to declare itself against political and economic institutions that are anti-social, we shall not plead in vain. Perhaps with this awful revelation, a blameless family life will no longer excuse the sweating of the daughters of the poor, nor large sums for charitable uses justify the support of a corrupt political ring that fosters drunkenness and vice in the play places of the people. When we see social sin dramatized in the martyrdom of a nation, we get new values in the social teachings of Jesus.

I am among those who believe that the church of Jesus Christ carries the obligation for the world's leadership, temporal as well as spiritual. From the pews should go forth men and women inspired to lead in the program of a decent human life, political, economic, and social, as well as the maintenance of virtue and personal righteousness in the individual soul.

#### WHAT CAN THE CHURCH DO?

What are some of the immediate obligations of this leadership in this supreme hour in the life of the nation and the world?

### A Prayer

By Lauchlan MacLean Watt, C. F.,  
France

I thought to give Thee pride,  
And strength and fire of youth  
As being what was best  
For Thee and life and truth.

And lo! I sank in shame;  
And what I deemed was most  
To me, became as naught,  
And hush'd my proudest boast.

And so I bring Thee tears,  
A vexed heart, full of care,  
Sorrow for empty years,  
A half-believing prayer.

Vows broken like cheap toys,  
Words fickle as the day . . .  
O Love, show grace to me,  
A beggar, by Life's way.

I wish there might go forth a reasoned statement that would justify the Christian manhood and womanhood of America in giving a whole-hearted, courageous, and undivided support to the government in the prosecution of this war to victory. This, I believe, is wholly possible. Personally I count militarism and wars of aggression as of the devil utterly. Against both the church should wage unremitting protest. But the man who cannot distinguish between autocratic war for conquest and war in defense of democracy and the rights of nations and of men is unworthy of citizenship in a free community.

#### AUTOCRACY IN AMERICA.

While we whole-heartedly support the government in winning this just war, let us stand firm against the growth of militarism and autocracy in our own land. Let us fortify and maintain the ancient bulwarks of free speech, free press, and free assembly. We cannot too often declare the social values of free discussion and the gains for democracy that lie in free co-operation of the people through education and sympathy rather than force. Only incompetent and dishonest public officials need fear the light of publicity. We should ever remember that, but for the fearless criticism of the English press, the British Empire would now be beaten and autocracy triumphant over Europe.

Let us help in enforcing the whole rigor of the law upon those who abuse the right of freedom of speech and press, but let us set our faces as a flint against any curtailment of the right itself.

#### CONSCRIPTION OF MONEY AS WELL AS OF MEN

Let us stand for the conscription of money as well as of men. I hope it will not be alone millionaires who do not name the name of Christ who appear before Congress asking for the conscription of wealth. Christian manhood is accepting the call for life on the firing line. Will not Christian property be willing to enlist as well? Let us advocate graduated, progressive taxation upon incomes, inheritances, land values, and excess war profits. Shall we not help Congress to discriminate between earned and unearned incomes, between homes with many children and homes with none?

#### ECONOMIC INTEGRITY

Let us help vindicate the truth that



there is in this universe an economic integrity just as there is a moral integrity, and that what is socially just is finally industrially productive. This great truth has been mightily revealed in this war. Just as slave labor was not only moral and social wrong, but economic weakness, so also are long hours and low wages, sweated women and child labor. Slave labor did not more surely palsy the fingers of invention and paralyze the heart of industrial progress, than will sweated women and overworked and underfed workers reduce production and weaken the national life. Let the congregations of Christ know these facts. Let the laymen of America present them to legislatures and councils of defense in support of an enlightened industrial patriotism.

Let us accept the whole responsibility of Christian leadership in a democracy, a leadership that understands and a leadership that will dare to serve. The whole problem of democratic society is leadership.

#### AN ILLUSTRATION FROM BUSINESS LIFE

Let me make this concrete. How hard it is for even the most honest, able and worthy leader of labor who has all his life looked out from that window and magnified the virtues of his class and been suspicious of capital to be wholly fair with the just rights of property in times of industrial conflict. And by the same rule how seldom we find the secretary of a manufacturers' or employers' association who has all his life considered dividends and lived in the atmosphere of profits and dealt with labor as a necessary evil who can be wholly fair with the just rights of the workers in times of economic struggle.

Again, here is a young man with drive and power above his fellows. Let him enter business life geared up to selfishness and you find him a few years later trying to control price and manipulate markets for the quick money of monopoly rather than the slow, difficult achievements that are won in the solution of the problems of production. He is a business pawnbroker instead of a creator of wealth. Or, let this same man enter politics geared up to selfishness and you have a vital, competent master of conventions and primaries who uses the machinery and power of the people's government for the selfish advantage of himself or of a clique, and helps to betray the institutions of democracy.

#### CHRIST'S PROGRAM FOR SOCIAL ORDER

This question of range and motive in leadership is at the heart of the success of free institutions. Somehow we must have more men and women who can see the whole community

from the bottom to the top, willing to be fair with both capital and labor, dominated by the serving principle, giving their lives without cant or humbug for the life of the people in time of peace as soldiers give their lives in time of war, finding in the growing good of mankind rather than in selfish gain for oneself the ultimate justification for having lived.

Christ is the Supreme Exemplar of the serving life. Christ alone has dared the adventure of the complete integrity of the social order.

The honesty and efficiency of our institutions, our constitutions, and our laws from precinct up to White House is a problem of the leadership of living men. Christianity alone can furnish this leadership. Autocracy cannot live with Christianity and democracy cannot live without it. Just what do I mean? Autocracy is built upon the control of the many by the selfish force of the few. Democracy is built upon the consent of the many and the common service of all. There are just two master ideals of nations and of men: the one, dominion over others by force for the selfish gain of a few—the ideal of Caesar; the other, service to others for the common good of all—the ideal of Christ. Between these two ideals there is an irreconcilable conflict, for the one issues in the dominion of a despotic class and the other in the dominion of a free people. Underneath all the confusion of cross ideals and conflicting purposes this is the central issue now being fought out along four lines of flaming steel in Europe.

#### THE FUTURE OF HUMANITY

The same conflict goes on in the life of every nation and of every soul—selfishness versus service, Caesar versus Christ. This nation cannot be saved by sectarian or class-minded leadership, however sincere, able, or personally worthy. The leadership that will save America must be as large as the community, the state, the nation, and the world, the leadership that regards every soul as of priceless worth, that respects the dignity of personality in rich and poor and old and

young of every class and creed and tongue.

Finally, let us interpret to the brain and heart of Christendom the meaning of this mighty war for the future of the human race. Let us declare its central significance as the triumph of democracy, the vindication of the worth of all productive labor for the integrity of the national life, and the essential unity of the free peoples of the earth. Let us proclaim Christ as the Founder of this democracy, the Exemplar of this integrity, the Incarnation of this unity. Let the spirit of the risen Christ lift us above the bigotry of sect, the arrogance of class, the curse of self, and the prejudice of race and tongue.

#### THE GOSPEL ALONE CAN SAVE

Let us be consecrated to the whole program of the Master, individual and social. How this hour vindicates the necessity of his gospel if civilization is to survive! How it brings into judgment half-way living by the gospel, half-way teaching of the gospel, and half-way faith in the gospel! The only one who needs to look upon this hour with sorrow is that man or woman who has never been willing to see the whole gospel lived out in the world. They may well say: "Caesar has triumphed, Christ is dead." But those who know that Christ has never yet been accepted in any city, or state, or nation, and that the reason the world suffers as it does today is because of this denial of him, may well proclaim that at last, after nineteen hundred years, it is made manifest that nothing can save individuals, homes, communities, nations, and the world, except Christ—Christ, a living reality in the whole life of the people throughout the world!

Let the churches of Christ enlist for this great adventure of the soul. Then shall we see the fulfillment of the promise of the fathers, a great, free people, with the opportunity for a decent human life guaranteed to every child born under the starry flag. And then shall abide with us efficiency, honesty and discipline, the products of the deliberate will of free citizens in a Christian democracy. And at last, through the blood and suffering of the free peoples of the earth, shall be won for individuals and nations freedom and peace throughout the world.

The age of the warring tribes and kingdoms and empires that began a hundred centuries or so ago draws to its close. The kingdom of God on earth is not a metaphor, not a mere spiritual state, not a dream, not an uncertain project; it is the thing, before us, it is the close and inevitable destiny of mankind.—H. G. Wells, in "The Invisible King."

*This address, with others, by John R. Mott, Henry Churchill King and a number of other religious leaders, may be obtained in book form from the Federal Council of the Churches of Christ in America, New York. These addresses are the great utterances spoken at the recent conference of the nation's religious organizations under the auspices of the Federal Council, in the City of Washington.*

# Our Religious Progenitors

By George A. Campbell

An Appreciation of Dr. Edgar DeWitt Jones' New Book

THE foundation builders of our churches have received scant justice at our hands. Pioneer life has not been comprehensively and happily interpreted. We are still not far from the beginnings. Surely we ought to honor those whose successors we are. We are building on the foundation laid by earnest and able men only a generation or two removed. Our ministry probably would not have been, had it not been for those pathfinders. Certainly the churches we now minister to would not have been waiting for us had it not been for the stalwart ministry of the pioneers.

\* \* \*

I presume almost every pastor seeks to honor the early ministers of the church he serves. Jacob Creath's picture is on the walls of our Hannibal church, and these words of his accompany it:

I planted our churches in Hannibal, New London and St. Louis. I commenced my labors in Hannibal in the month of January, 1842. The weather was intensely cold; our place of worship was an old log outhouse with no seats, no fireplace, and a loose puncheon floor. My hearers were all men; and yet while standing and hearing "the word" they trembled like aspen leaves.

At that time we had but one member in the town. That was Sister Bowen, the daughter of Barton W. Stone, who inherited a large portion of her father's loveliness. On one occasion I preached in Hannibal in the lower story of a house, while in the upper part they were dancing and fiddling.

I like to do honor to that noble pioneer, typical of the men of the creative period of our history, and to all those of yesterday who made this church of today possible.

Let us not think of these men as crude. Let us not think of them as mere debaters. They were men of heart, of compelling spiritual vision, of fierce earnestness, of sacrificial sincerity, of a clear, forceful and convicting message. They were creators.

\* \* \*

Most of our churches were founded by these prophetic souls. The laymen of the early days were of the same type. A church in those times was scriptural in the sense that it was composed of those "called out," the separated.

There seems to be a gulf between them and us. We think of ourselves as modern. We admire them in a sense, but we do not love them. We may or may not accept their doctrines, but we do not know their

innermost souls. Some would bridge the gulf by demanding that we should in all things agree with these foundation builders. Others, repelled by their supposedly outworn doctrines, do not seek to know them at all in their emotional life.

The gulf will not be bridged by the strict student of doctrine. His approach will be prejudiced. Let me illustrate:

Two boys reared on the farm were scattered for many years. They gathered at the old home again when the farmer-father died. The boys had become sophisticated by city life and world travel. The father had clung to his provincial language, dress and customs. How did the boys talk about the father? They talked the language of love. Love revealed the deep and simple humanity of the father. It was a story now, and then an incident, that helped to disclose his true character.

If the gulf between us and the pioneers is to be closed, it will be closed by the writers who can interpret our predecessors with great sympathy and sincere appreciation.

\* \* \*

Here is a wonderful field for the right men to enter. It is a new field and it is a large one. To interpret adequately the soul life of the foundation days of an enterprise now involving a million and a half of people would be to make a worth while contribution to the world.

The writers who will accomplish this task must have poise. Heat alone will not make literature. Partisanship will produce ephemeral tracts, but not lasting writing.

"Fairhope," by Edgar DeWitt Jones, is one of the first, if not the first, effort to interpret our early days in a literary way.

Mr. Jones feels with his characters. He understands them intellectually. But more, he sincerely appreciates their work and aim. He has spiritual fellowship with them and loves them, everyone. Consequently he reveals to the reader, not the combatant, not the formalist, not the legalist, not the sinner, but the whole soul of each. He sees with the eyes of a novelist.

He wisely treats of one church, a country congregation. I take it that he assumes names. Indeed he most likely takes the license of the story teller and creates composite characters.

Mr. Jones is now one of our prolific writers. Several of our good

men have been recently drawn away from the ministry by their success in writing. Our author will not be lured away.

Mr. Jones in all his writing remains the minister. His whole soul is that of his calling. This fact does not weaken him as a writer, but limits him. Indeed it stamps with a peculiar grace and distinguished charm all his output. Mr. Jones' pen, like his voice, will ever be dedicated to the church. His hand has been ordained to the ministry.

It is good to have such a one interpret the days just past. An outsider attempting it would be sure to betray by a squint his lack of sympathy.

The author adopts the device of writing as a layman of the "Fairhope" church. He always identifies himself with those whose practice it is to immerse and partake of the Lord's Supper every Sunday.

I wonder if the Macmillan Company ever before published a book treating of our Disciple debates, revival meetings, vociferous doctrinal preaching on baptism and such things. I think not.

I am glad their first book was written by so deft a hand.

\* \* \*

"Fairhope" church is typical of every church among us. It changes. It is played upon by the procession without. Death visits it. Hearts are torn by partings and sorrows that cannot be stayed. Some come to walk quietly. God's Acre increaseth. It has a variety of members. There is the severely critical. "The Hound of the Lord." There is the "Modern Enoch," the kindly elder whose soul is typical of a kind without which not many churches could prosper. There is the minister who was the outstanding bishop of the church. There is the troublesome singer. There is a procession of student preachers in the making. There are some marked conversions, tokens of Christ's power and the hope of the church. And there is vision of adjustment on the part of the church to meet the needs of the new day. It is a gracious book. It breathes the atmosphere of another day.

I have not gone into details, have not given the name of a single character. Will anyone think I may not have read the book? Permit me to say I have read it twice, plus.

Hannibal, Mo.

# Letters From the Trenches

Written by English Soldiers to a Preacher in England—Some Inside Information as to the Germans

IT IS very pleasant to feel that the church meets every week for the express purpose of praying for the safety and welfare of its absent members. The general atmosphere of army life is bad, both morally and spiritually, and we need quite as much praying for us as the church can manage and greatly appreciate it.

We have a new commanding officer now. He was at the battle of Loos and won the D. S. O. for conspicuous gallantry there. Some of the things he has related have been blood-curdling. The sometimes discredited reports of German inhumanity and atrocities he absolutely confirms. The strange part is that the German authorities are quite as inhuman toward their own men as toward enemy wounded and prisoners. We know for certain now that at Verdun fresh and untrained German reserves were drugged with ether and driven up en masse toward the French trenches in order to cover the attacks of the trained and experienced German troops; and those of the drugged men who did not reach the French trenches were so stupified that they actually passed over the trenches as if dazed and were shot down from behind.

## Food Supplies for Prisoners Are Liberal

What shall we say of the enormous sacrifice of humanity, those thousands who have fallen and will fall, friends and enemies in war? God knows them

all and, in my opinion, have fallen doing their duty.

It is marvelous that so much should be done for comfort of troops. Here we have no mud and huts for sleeping accommodation. Food supplies consist of roast and boiled beef, vegetables and by appearance one would say bread pudding, but there is promotion waiting for him who can fathom how it is made, but as we have not some of mother's goodies at hand we just eat it and say no more.

I happen to be a bootmaker and have fixed punctures and am repairing the troopers' boots. It does not sound heroic, but you should see the Tommies after me.

## Loathes War and Prays for Peace

I little thought in the past that I should one day become a soldier, but when duty calls, fancies must vanish. If we only performed the work that appeals to us, I am afraid we wouldn't accomplish much. And so in great repulsion to my natural propensities I find myself in military service. I and all the boys at the front much appreciate the encouraging messages which you have sent from time to time. If ever I meet one of the boys out here, the first question I am asked is, "Have you heard from Twynholm lately?"

Despite the fact that I have been a soldier for nearly eighteen months, my views on war have not been transformed. I loathe it and daily pray and

yearn for peace. And let us hope that this year will crown with a glorious victory the side which is striving to maintain the honor and justice of the world and may the day soon dawn when national disputes shall be arbitrated and all the countries of the earth be too proud to fight.

## Says Germans Are Fighting to Lose

To give you any idea what it is like here is impossible. At times it is difficult to realize that we are at war, when suddenly you are brought to your senses by the whistle of a shell (the small ones whistle, while the big ones roar). They are coming over at this moment, but are not intended for us, for they are bursting in the town. Since my last letter I regret to tell you that we have lost one poor fellow. He was struck by a piece of shell that burst quite a quarter of a mile away. He lived about half an hour. I will not weary you with further details.

I thought it was my duty to offer my services, as they were needed, with thousands of others, for the defense of our homes and families. Also, we are not fighting for a lost cause, but for right against might. I have seen plenty of German prisoners at various times and have not seen a defiant look on a single face. The reason is plain: they know they are fighting to lose. In spite of all the discomforts we have to endure it is all taken as a part of the routine and the spirits of all are good.

# The Symphony of the Flag

By B. A. Abbott

I AM your flag.  
I am dedicated to life, liberty  
and the pursuit of happiness.

My stars are your ideals, my blue  
the open, smiling skies, my red the  
blood of heroes, and my white the emblem  
of character incorruptible.

I am a divine gift to the human race  
and all the ages have felt the thrill of  
my coming.

I grew toward the light in every  
magnanimous deed of lowly or great,  
but my coming was mightily quickened  
at the Red Sea, on Calvary, in  
a Roman prison, by the Christian  
martyrs, by scaffold and pyre in Florence,  
by chains and flames at Constance,  
in a dungeon in Prague, by the fires  
of Smithfield and the sufferings  
of Bedford Jail, in the contest  
at Runnymede—and I was un-

furled, full-grown and invincible at  
Yorktown.

I have always led in the long march  
of human progress and have never  
broken faith with any nation or individual.

I wave over two billions of earth's  
fairest acres and more than a hundred  
millions of free, happy, prosperous  
people salute me in thirty-six different  
tongues.

I am the foe of ignorance and the  
friend of enlightenment. I float above  
the schoolhouse and college, and  
twenty millions of pupils look up to  
me with the light of morning in their  
faces.

I have been through eighteen wars  
and no tyrant has ever touched me nor  
coward carried me.

From half a thousand ironclads I  
signal all the world the glory of a

united, serene, busy, unafraid, friendly  
people.

I am not dreaded anywhere, for I  
am fair; and nowhere am I disregarded,  
for I am strong.

I am the sign of the promised land  
to the needy and oppressed of all  
earth's nations.

I sail the seven seas, and winds and  
sun kiss me with gladness, and shimmering  
waves sing me welcome everywhere.

Wherever I go I give an open Bible,  
an unforced altar, an inviolate home,  
a fair tribunal, an honest market, and  
a safe highway.

I am your flag—I have waved over  
you and your fathers and your forefathers  
for generations, and your children  
and children's children shall hail  
me with joy and follow me with confidence  
to the end of time.



# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By ORVIS F. JORDAN

## Churches Suffer From the War

Rev. R. S. MacArthur is president of the World's Baptist Alliance, and through correspondence he is in touch with the conditions among free churches throughout the world. He says there is greatest distress among European churches, especially in France, Germany, Austria, Italy and Russia. Ministers have gone to the army and the doors of the churches have been closed for lack of funds. Dr. MacArthur declares that after the war America will be asked for fifty millions of dollars to help rebuild churches alone. Plans are under way to bring to America large numbers of orphan children to be educated.

## Woman in English Pulpit

When the American preacher, Rev. Joseph Fort Newton, was installed in the leading Protestant pulpit of London, the City Temple, he was not long in smashing an English tradition. He invited into the pulpit Miss Maude Royden, daughter of Sir Thomas Royden and she delivered an address. The number of people that came to hear her was so great that a special detail of police was necessary to prevent a dangerous overcrowding of the building. It is said that war conditions have led several English churches to consider the calling of women pastors.

## Food Controller a Quaker

Few public characters are more noticed now than the prospective food controller, Mr. Herbert C. Hoover. He is a Quaker by birth and is today a faithful member of that religious denomination. Mr. Hoover's life has been full of thrills. He was in China at the time of the Boxer rebellion and was instrumental in getting people away from the war zone when war broke out. His service in Belgium has been significant. He does not believe in war, but his relation to the government in this time of crisis is by no means that of a slacker.

## Bishops Turned Out in Russia

After the revolution in Russia, a bishop could not hold his position unless he stood for election in his diocese. Twelve bishops have been rejected and new bishops installed by the vote of the congregations. Among those rejected was the bishop of

Petrograd. Every priest must have his position confirmed by a vote of the people of the parish. The property of the parishes has been transferred from the state and will henceforth be administered by the congregations. A Sobor or national assembly of the church has been held recently at which John R. Mott, president of the Y. M. C. A., was invited to speak. The address of Mr. Mott was received with the greatest feeling and he was consulted on many matters dealing with the reorganization of the church. Mr. Mott spent a whole afternoon consulting with Prince Lyov on the future of the Russian church.

## Boston Remembers Luther

The churches of Boston will not allow the quadricentennial of Luther to pass without notice. They have a particularly ambitious program for the celebration in the autumn. The various churches will each mark the occasion with appropriate exercises and large interdenominational meetings are being arranged. The Congregational Club and the Methodist Social Union will each have its own special program.

## Death of President Hyde

One of the prominent figures in American Christianity has been that of President William DeWitt Hyde of Bowdoin College. His literary labors have made him well known among ministers and intelligent laymen. Especially useful have been his books "God's Education of Man," "Jesus' Way," "Sin and Its Forgiveness," and "Five Great Philosophies." President Hyde was fifty-nine years old and had served thirty-two years as a college head. For a long time he was known as the "boy president."

## Lutherans Plan Union

Three great branches of the Lutheran church recently sent representatives to a meeting at Atlantic City. The committee on constitutional revision recommended the formation of the United Lutheran Church in America, which would include three great branches of the churches. The Missouri Synod Lutherans resist all fellowship with other Lutherans and it will doubtless be a long time before they come into the union. The membership in the Missouri Synod is mostly German.

## Postpone Union Until After the War

The action of the Presbyterian General Assembly in Canada, taken recently, postpones union until after the war. The Methodists and Congregationalists have been ready for some time to proceed with the amalgamation of the three leading evangelical denominations in the Dominion. This action may be interpreted as a victory for the conservatives. There has come a general spirit of weariness after the controversies over the union question. The General Assembly is to take up the matter again at its second session after the war. The committee on union is to be continued.

## Rural Church Conference in Evanston

The Methodists of the middle west are holding a Rural Church Conference at Garrett Biblical Institute, Evanston, Illinois, July 23-28. This is held under the auspices of the Department of Rural Work of Board of Home Missions and Church Extension of the denomination. Among those announced to speak is Prof. Paul L. Vogt, superintendent of the Department of Rural Work.

## Religious Work in the Army

The Federal Council of Churches and the American Y. M. C. A. have formed a strong advisory committee to do work in the army in the way of furnishing special speakers. They will secure places for these speakers and pay their expenses. Rev. J. R. Stevenson, D. D., is chairman of the committee.

## An Essay Contest for Children

With the idea of stimulating interest among the children in the life of Jesus, the Chicago Church Federation Council, of which Dr. W. B. Millard is secretary, will conduct a prize essay contest among the children of the Chicago Sunday schools. The theme considered will be the story of Christ's life. The essays are to be one hundred and fifty words in length. The children are to be divided into four classes according to age, and prizes will be awarded accordingly. In each age group a gold medallion, a silver medallion and fifty bronze medallions will be awarded to the winners. The contest is to be conducted in the autumn.

# Social Interpretations

By ALVA W. TAYLOR

## Banditti of the Sea Lanes

WE ARE justly horrified at the submarine pirates and assassins; they break all the recognized rules of the seas. What shall we think of the great English transportation companies upon whose ships depends the bread and butter of Britain and much of the munition supply of her armies? They are taking advantage of the stressful situation to enrich themselves to the extent of tens of millions over and above all their large average dividends; war dividends as high as 70 per cent in a single year have been declared and many a ship has been taken out of the discard and made to pay for itself in a single round trip from America.

True, there is no law against this; it is on the good old commercial principle of "all the traffic will bear." When the surgeon saves your life you are willing to pay his most exorbitant charge; thus, it may be argued, should England be glad to pay the shipping companies. But the great surgeons are surrendering their tens of thousands per year to save wounded soldiers, and every family in England is giving of its best manhood to save the nation and civilization, and it is, besides, economizing on food, eliminating all luxuries and sacrificing for the national cause. But the big shipping offices stand like the medieval "gentlemen" of the roads at the sea lanes taking millions from the national pocket by adding it to the cost of rations and munitions shipped from America. If a submarine sinks a vessel or it strikes a mine and is lost, the government pays full recompense—no risks are taken; the people take all the risks, the rich corporations take the profits.

\* \* \*

## The Conscientious Objector

One of the biggest problems before Uncle Sam is that of the conscientious objector. There are such, without doubt, with emphasis upon the *conscientious*; there will be many also with emphasis upon the other word. There are those who would refuse to recognize any man's right to make a conscientious objection; this is the attitude to both Germany and France. England theoretically made place for conscience, but in practice found the difficulties so great both in weeding out the slackers from the really conscientious and also in meeting the demands of an intolerant military spirit that

thousands were brought before tribunals and sent both to the front and to prison.

It will be difficult to discern the really conscientious objector from the coward and slacker when the exemption boards meet; it might help to put the burden of proof on the objector and compel him to prove that his convictions had not been acquired since war was declared by bringing ample witness to his stand in years ago; it could perhaps be better handled by compelling every objector to do some work of reconstruction, but making it impossible for him to escape service. To put him at war tasks outside the fighting lines does not meet the issue at stake in his convictions, because he is only absolved from danger and his conscience is not respected in its objection to war; but even the most radical of pacifists cannot plead any excuse against those works of humanity that war entails and the work of ambulance corps, stretcher bearers, hospital helpers and that of reconstructing the devastated war areas is not war, but a work of humanity in which he who hates war most can give to his best. If his objection is really conscientious the same conscientiousness will demand that he do something to bind up humanity's wounds and that he be willing to suffer vicariously for the sins of war-making.

It will, of course, fail to save the idealist host of conscientious objectors from the coward and slacker who became "conscientious" when he faced the danger of conscription, but it will save our civilization from failure to respect the honest objector and save the slacker himself from the worst results of his cowardice and lying—that of total escape from duty. It is much better to allow some slackers through than it is to lose respect for honest convictions and to sacrifice fundamental respect and toleration of conscience, for here is where the deepest cleavage between democracy and autocracy runs.

\* \* \*

SOME BY-PRODUCTS OF MISSIONS. By Isaac Taylor Headland. (323 pages. \$1.50. Methodist Book Concern.)

Dr. Headland was for many years a missionary in Pekin and was one of the educational leaders and founders of the new China. He furnished the young emperor with many of those modern inventions and books that aroused him to attempt to modernize

China. This volume is one of several from his pen and is one of the most readable books on missions that has ever been written. Much of the material is put into narrative and colloquial form and is thus made as "interesting as fiction." The "by-products" of missions are shown to be quite as valuable as its direct products; indeed, the reader is convinced that they are really the big things because they are the results of evangelism in terms of a new civilization. The contributions the missionary has made to government, art, trade, science, civic life, intellectual and moral development, world peace and individual development are set forth in a graphic manner. Then to these remarkable narratives are added some stories of direct products that are marvelous to read. One lays the book down wondering why more missionary literature is not read for the sheer fascination in it and he doubly wonders why a rich church does not really get into this "biggest business on the earth" as if it realized what the returns are.

\* \* \*

THE LORD'S DAY. By D. M. Canright. (260 pages. \$1.00. Revells.)

Mr. Canright was for many years one of the leading ministers of the Seventh Day Adventists. As a consequence, his refutation of the sabbatical doctrines of that church is based upon a thorough going knowledge of their viewpoint and interpretation of history and the Scriptures. He manifests not only the "inside" knowledge this relationship gave him but all the enthusiasm usually manifested by one who has been converted from such a viewpoint. His argument is complete and convincing. Those who have to meet the teachings of this peculiar legalism will doubtless find this volume the best help available.

He who so realizes the presence of the Creator as to feel himself filled with a peace which no discord can mar, and a filial confidence which rests in the trust of its own immortality—that man has attained the divine life in all its earthly fullness.—William Alger.

\* \* \*

God send us a real religious life, which shall pluck blindness out of the heart, and make us better fathers, mothers, and children—a religious life that shall go with us where we go, and make every house the house of God, every act acceptable as a prayer!—Theodore Parker.

# The Sunday School

## "Out of the Depths"

The Lesson in Today's Life\*

By CHARLES H. SWIFT

IT IS evident that in life trying experiences play a large part in humbling the soul and melting the human heart. True religion is based on a sense of dependence upon some divine power and a desire to be so related to that divine power as to become free from a sense of guilt. Wealth, prosperity, exalted position, fame and success often develop a sense of independence which is destructive to religious experience. It was not until Manasseh found himself a captive in a foreign city that he began to think seriously about an omnipotent God.

Like the Prodigal of the New Testament, who came to himself only when he had sunk into the very depths of abject poverty and despair, this immoral and vicious profaner, suddenly checked in his ungodly career, passes through that experience of soul examination and will determination as to repent most prayerfully of his awful wickedness. As evidence of the genuineness of a transformed life, he is found zealously reforming his people and building up the religion of his father.

\* \* \*

The act of conversion itself may not be logically analyzed. No doubt earlier experiences of his home life and experiences with the prophets of God played a large part in this sudden change. No doubt the humility of the present hour while in the captivity, the pleading voice of the prophets still ringing in his ears, the soul yearnings for the sacred city afar off, and the religious activities of the city life wherein he is a captive, had a wonderful influence in hastening this change. No doubt the instinctive impulse of having been extremely selfish in defiance to Jehovah's eternal goodness and the distress of mind because of divine disapproval caused the penitent to come to himself.

At all events, his conversion is genuine, for he finds himself by creating a new self embodied in Manasseh the reformer.

While it is a noble thing to become penitent and thereby partake of God's great mercy, yet it is nobler to live in

continual fellowship with God. Wasted time and energy while living in sin might be used in some great constructive program. The evil influences set in motion by the life of sin can never be wholly recalled. The experience of sin has no value whatever in comparison to the harm it does. Sowing wild oats is the concoction of the devil and has long since been exploded. The strongest and most useful life is one surrendered to God's will in childhood and ever kept busy on the job. The natural development of the unfolding life will be godly and righteous from the beginning.

\* \* \*

Such theological questions as original sin, death-bed repentance and the like arise because of our mistaken notion about conversion. While God will save the worst battered hulk on the turbulent seas of sin, still he purposes that righteousness from infancy should be the natural force in life.

It may be well to note where Manasseh found God. While in a far-off heathen city, thronged with strange people, amid the excitement and buzz of business and social activ-

ity and surrounded with heathen practices, he looked into his own soul, saw the great need therein and immediately responded to the surging impulse which seized him. God was not in the beautiful ceremony of the temple at Jerusalem. He was not found in any offerings made according to the Levitical law. Like in Henry van Dyke's story, "The Lost Word," at just that moment when he could speak the word "Jehovah" in its fullest and richest meaning, he found God. Conscious of his sins as a great leader, remorseful because of his selfish independence and widespread wickedness, and sensitive to the appeal of his better self, this soul-awakened penitent experienced God's loving forgiveness at just the moment that he humbled himself in subordinating his will to the divine will.

Religious ceremonies and ritualistic formality may have their psychological value in conversion, but God is found only in the deep experiences of the human soul. It is there he takes hold of the penitent and raises him out of the deadly depths of sin and despair. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon."

### Baptismal Suits

We can make prompt shipments. Order Now. Finest quality and most satisfactory in every way. Order by size of boot.

Disciples Publication Society  
700 E. 40th St. Chicago, Ill.

## SIX GREAT BOOKS

- El Supremo.—White. A thrilling story of South America.....\$1.90 net  
History of the Great War.—Conan Doyle. Vol. I. Every scholarly man will wish to possess this great history. Purchase Vol. I now.....\$2.00 net  
Aspects of the Infinite Mystery.—Gordon. A profoundly spiritual volume, interestingly written.....\$1.50 net  
What the War Is Teaching.—Jefferson. One of the greatest books the war has brought forth.....\$1.00 net  
The Bible and Modern Life.—Cooper. A rich mine for ministers.....\$1.00  
Applied Religion for Every Man.—Nolan Rice Best. For ministers who live in the today.....\$1.00 net

DISCIPLES PUBLICATION SOCIETY, 700 E. 40th Street, Chicago

## BOOKS ON EVANGELISM

- Recruiting for Christ—John Timothy Stone. Hand-to-Hand Methods with Men. \$1.00 net.  
The Real Billy Sunday—"Ram's Horn" Brown. \$1.00 net.  
The Soul-Winning Church—Len G. Broughton. 50c net.  
The How Book—Hudson. Methods of Winning Men. 50c net.  
Thirty-One Revival Sermons—Banks. \$1.00 net.  
Pastoral and Personal Evangelism—Goodell. \$1.00 net.  
Revival Sermons—Chapman. \$1.00.  
As Jesus Passed By—Addresses by Gipsy Smith. \$1.00 net.  
Saved and Kept—F. B. Meyer. Counsels to Young Believers. 50c net.

\*This article is based on the International Uniform Lesson for August 5, "Manasseh's Sins and Repentance." Scripture, 2 Chronicles 33:1-20.



## Disciples Table Talk

### California Disciples Meet at Long Beach This Week

The annual convention of the Disciples of Southern California is being held at Long Beach this week and next. The date is July 26-August 5. In addition to local talent the following named leaders will participate in the proceedings of the convention: Peter Ainslie, Baltimore, Md.; R. H. Miller, of the Men and Millions Team; Secretaries Grant K. Lewis, Robert M. Hopkins, and W. R. Warren; E. S. Muckley, Portland, Ore., representing the N. B. A.; George W. Brewster, Jr., Secretary California North; H. O. Breeden, pastor Fresno church; W. S. Buchanan, pastor Phoenix, Arizona; A. C. Smither and W. H. Hanna, Manila, P. I., representing the F. C. M. S.

### Oregon Disciples in Annual Meeting

Turner, Oregon, is the meeting place of the annual convention of the Disciples of Oregon this year, the date being July 28-August 5. Among those having part on the program are: H. H. Griffis, Portland; A. L. Crim, Eugene; E. C. Sanderson, Eugene; Albyn Esson, Albany; C. H. Hilton, Baker; W. E. Rambo, Klamath Falls; D. C. Kellems, Eugene; F. T. Porter, W. G. Menzies, India; Mrs. Terry King, Texas; Roy K. Roadruck, Spokane, Wash.; Mrs. Clara G. Esson, State Bible school superintendent, and E. S. Muckley, Portland. C. F. Swander is the Oregon State Secretary.

### H. H. Harmon May Go Into War Service

At a recent called meeting of the official board of First church, Lincoln, Neb., it was agreed to grant the pastor, H. H. Harmon, leave of absence for the duration of the war if he should find opportunity to serve as chaplain with one of the regiments going to the front. There has been some discussion of the possibility of his being appointed chaplain of the Sixth Nebraska.

\* \* \*

—On July 1 the completed structure at Fargo, N. D., was formally opened by an all day service and about \$6,500 was raised in cash and pledges, including about \$4,000 formerly subscribed—the old pledges having been absorbed in the new. Norman Brighton, the minister, proved a worthy host and John H. Booth was at his best in his dedication addresses. In the evening F. B. Sapp, State Secretary, spoke. This building is reported to be the best in the State, among the Disciples.

—On Lord's day, July 8, the Willis-ton, N. D., church held a picnic and out door meeting in the country at which F. B. Sapp was speaker. Three persons were baptized and one received by letter.

—H. W. Hunter, of Wellington, Kan., will summer at Higginsville, Mo., where he ministered for five years.

—The Mokane, Mo., church, Geo. W. Buckner, Jr., pastor, made its every member canvass July 15. The budget was oversubscribed by \$150. The church gives to all the missionary and benevolent agencies of the Disciples. The church register shows a net gain of 40

members for the past year. Mr. Buckner is to remain with the church another year at an increased salary. The Mokane church entertains the Callaway county convention August 28 and 29.

—President Thos. C. Howe, of Butler College, Indianapolis, has been asked to serve as treasurer of the Board of Education until the next regular meeting of the Board of Education of the Disciples of Christ. He succeeds Professor Underwood, recently deceased.

—R. H. Crossfield, President of Transylvania and College of the Bible, Lexington, Ky., spent a recent prayer meeting night with the Bowling Green, O., church and gave an address on "Christian Education."

—S. W. Hutton, Southwestern District Bible school superintendent, reports 46 new Bible schools organized in his district during the past year.

—The annual Kentucky School of Methods, held at Lexington, had a total registration of 209, representing 101 churches. There were 104 graduates.

—Frank Lowe, Jr., national Christian Endeavor field secretary of the Disciples of Christ, was one of the leading speakers during the recent Illinois State convention. A conference of the Disciple Endeavorers was called by him and sixty young people responded.

—A. B. Houze, who closed a five years' pastorate with Central church, Lima, O., to accept a call to First church, Bowling Green, Ky., an important college center of Western Kentucky, is busy in his new field, with increased audiences in mid-summer. He recently made the following special addresses: "What is Christian Endeavor?" before the Christian Endeavor Union of the city; "The Man Who Wins," before five hundred students of the Bowling Green

Business University; "What Is the Bible?" before two hundred school teachers of Warren county, Ky. He is also doing his part in making Red Cross addresses. The church recently presented him with an electric fan for his study, with this note appended: "Just a small appreciation of the fine beginning of your pastorate with us."

—C. E. Pickett, Georgia Bible school superintendent, lost all his possessions in the recent Atlanta fire. His new permanent address is 141 Peoples St., Atlanta, Ga.

—The Homes of the National Benevolent Association are full to running over. Scores and scores are clamoring for admission, writes Secretary Mohorter. The cost of living is soaring to the clouds. The problem of the widow and the orphan and of those who are devoted to their care is a serious one. In the last twelve months, the National Benevolent Association has been compelled to write across the face of sixty applications from aged, indigent members of the church "rejected because there is no room." A good man in Illinois has just sent the Association a check for \$600 to start the building fund for the enlargement of the Home at Jacksonville, Illinois.

—C. K. Marshall, well known to the older generation of Disciples as an eloquent preacher of the Gospel, died at the home of his daughter, Mrs. Jake Collins, Richmond, Ky., on July 11, 1917, at the age of 81 years. Mr. Marshall was for sixty years a faithful preacher, holding pastorates in many of the leading churches of the Disciples, notably the old Main Street Church in Lexington, Ky. He is remembered by a host of friends as parishioners. He was laid to rest in the Richmond cemetery with simple services on Friday, July 13.

—George W. Schroeder, of the church at Rudolph, O., recently delivered an address at a Red Cross community meeting at Portage, O.

—Mrs. Laura Delany Garst calls attention to the address delivered by Mr.

## Make the Summer Count!

Every minister and religious leader should see that when the summer is over he has not gone backward, but rather made a real advance in his thought life. One must read, and read widely, in these days to keep up with the world's progress. In order to encourage ministers and other religious workers to "make the summer count" for their mental and spiritual development, we are making a special 10 per cent discount for cash on \$5.00 (or more) orders for books advertised in this issue of THE CHRISTIAN CENTURY. Lay in your "summer reading" now and take advantage of this special offer. Enclose check with order, including 10 cents postage for each volume ordered.

### Disciples Publication Society

700 E. 40th St.

Chicago

Y. M. Chen, of Nanking University, at the College of Missions commencement this year. The address has been published in the July issue of the Missionary Tidings.

—The church, Bible school, C. W. B. M. and other organizations of Sharon, Pa., have decided to raise \$600 in the year beginning October 1 to support a missionary in Africa. The church will thus become a living link church.

—J. D. Hunter has resigned from the pastorate at Anacortes, Wash., to take charge of the religious work of the Navy Y. M. C. A. at Bremerton, Wash.

—The marriage is reported at Bridgeport, Ill., of Mr. Roderick A. MacLeod and Miss Esther E. Martin, both of Indianapolis, Ind. The ceremony was in charge of H. Clay Trusty, of Seventh Street Church, Indianapolis. Mr. and Mrs. MacLeod are now in that city completing their work preparatory to leaving in August for Tibet, where they will devote their lives to missionary service.

—F. M. Cummings, of the church at Harrisonville, Ark., reports that he has sold his residence there and purposes returning to Ohio, his native state.

—Herbert L. Willett, Jr., has been supplying his father's pulpit at Memorial Church, Chicago, during the absence of Dr. Willett at Chautauqua, N. Y.

—William Woods College at Fulton, Mo., is to have an additional dormitory, made necessary by the unprecedented enrollment of students for next year. The new dormitory will be used as a Senior hall and will furnish accommodations for thirty more girls. It is to be finished in the latest style and will contain every modern convenience.

**NEW YORK** A Church Home for You.  
Write Dr. Flais Idelman,  
142 West 51st St., N. Y.

—The elders of the church at Norwood, O., a suburb of Cincinnati, recently motored to the summer home of S. J. Corey, near Milford, O., and spent an afternoon talking over the spiritual

## THE BIBLE COLLEGE OF MISSOURI

A biblical school of high grade. At Columbia, Mo. Adjacent to the University of Missouri, and affiliated with it. Interchange of credits. No tuition. Non-Missourians \$20 per year in University. Fine student preaching opportunities. For catalogue or information, write

G. D. EDWARDS, Dean,

COLUMBIA, MO.

work of the church. The elders are F. M. Rains, J. H. Fillmore, N. F. Dean, R. A. Doan, S. J. Corey and C. R. Stauffer, the minister, who is just closing the fifth year of his pastorate with the Norwood church. During the fifth year 233 were added to the church, making a total of 751 added during the five years. A Bible school plant was erected and the second living link to the foreign field and one of the home field were sent out during the five years.

### North Dakota's Convention

The North Dakota Convention, held in Minot, June 22-24 was in every way a success both in point of attendance and interest throughout. Notable addresses and sermons were delivered by Frederick W. Burnham and John H. Booth. Miss Ada L. Forster was the worthy representative of the C. W. B. M. These speakers covered the whole field of our missionary interests, including the Men and Millions Movement, Every Member Canvass, etc.

The convention sermon was delivered by Norman Brighton, the pastor at Fargo. His message was received heartily.

Dr. K. H. Mallarian, M. D., spoke twice and in his address on "Some Hard Problems," gave preachers as well as others food for thought. On the last day of the convention, Sunday, the 24th, the new basement was dedicated at 3 p. m. Mr. Burnham spoke in the morning and afternoon and Mr. Booth gave the closing address at night. It is notable that the Sabin brothers and their families drove by auto some 350 miles to attend the convention.

The sixth convention in North Dakota

passed as have all the rest without a single discordant note in the business or any other proceedings.

On the last day there was one baptism and eight persons were received by letter.

FINLEY B. SAFF,  
Secretary.

### Last Call for Lake Geneva

The Lake Geneva Conference of The Missionary Education Movement is to be held July 27-August 5. This is the last announcement that can be made before that conference begins. If you are planning to go to Lake Geneva, forward your name at once to S. J. Corey, Box 884, Cincinnati, or buy a ticket to Chicago and from Chicago buy a ticket over the Northwestern to Williams Bay, Lake Geneva. You will then be taken to the Y. M. C. A. camp and assigned a room. It will be a great conference. Five or six hundred delegates will be there from the Central West.

The delegation going to Lake Geneva from Chicago is planning to hold a reception at the Metropolitan Church of Christ, Van Buren and Leavitt streets, on the evening of Thursday, July 26. All delegates are asked to send their names to Miss Elva L. Abbott, 437 South Oakley Blvd., Chicago.

### \$5.00 Prize for Best Tithing Articles

I am offering five prizes of \$5 each for the best five terse, brief articles descriptive of the methods used by ministers who have inaugurated and maintained successful tithing bands in their churches.

THOS. KANE,  
143 N. Wabash Ave., Chicago.

## Union Theological College

Offers high-grade academic and theological instruction to men and women unable to complete a college course but who have the ability and desire to enter the MINISTRY, or to become EVANGELISTS, PASTORS, ASSISTANTS or DIRECTORS OF RELIGIOUS EDUCATION.

**TUITION FREE — OPPORTUNITIES FOR SELF HELP**

Annual Catalogue now ready. Address H. J. Loken, Extension Lecturer, 20 North Ashland Blvd., Chicago, Ill.

## CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 27 (Established 1858)

THE C. S. BELL CO., HILLSBORO, OHIO

**We Read** and clip for you daily everything printed in the current country and city press of America pertaining to the subject of particular interest to you.

**Newspapers** contain many items daily exclusively of where you can secure new business, an order or a contract; where a new store has been started, a new firm incorporated or a contract is to be let. A daily press clipping service means more business.

**For You** Send Stamp for Booklet

**The Consolidated Press Clipping Company**  
MANHATTAN BUILDING, CHICAGO

## An Appreciation of Charles E. Underwood

The following is a portion of a testimony of appreciation of the late Charles E. Underwood, whose death was reported in last week's issue of the "Century." We glean it from the Indiana Worker, from the pen of Thos. C. Howe:

"The life of Charles Eugene Underwood was in all essential respects a completed life. His tasks are left unfinished. His desk in the college office, the announcement in the catalog of his courses, and a son of tender years bear striking testimony to this fact. But a man's tasks and his life are not the same. As a man's life consists not in the abundance of the things which he possesses, so does it not consist in the multitude of his achievements. No worthy man ever dies without leaving tasks for other hands. But a life may be finished, rounded out, perfected at each stage of its progress, at the close of each day. Such a finishing depends not upon the completing of external tasks, but upon certain qualities of the soul. These endowments of the spirit are the very essence of life.

"Such qualities Professor Underwood possessed in the highest degree. He had poise and self control; he was kind and generous; he was faithful and one to

whom the most intimate confidences might be intrusted and was in all things and in every respect dependable. He was both wise and sympathetic in counsel and many a student came to him with his problems in a state of anxiety and perplexity and departed with vision clear and soul in tranquility. His Christian faith and character were of the quiet, unobtrusive order and yet were deep, confident and dynamic. His faith was the very warp and woof of his character.

"There were two qualities which he possessed and which, blending together, made his character and life of great force. They were a quiet, determined perseverance and heroic courage."

Mr. Underwood's death occurred on July 3 at his home in Indianapolis. He had been in poor health for some time, due to cancer of the stomach. The funeral services were held at the Downey Avenue church. Rev. C. H. Winders, pastor of the church, was in charge, assisted by the following: W. C. Morro, David H. Shields, pastor of the church at Kokomo, Ind.; President T. C. Howe, Dr. Jabez Hall, W. H. Book, pastor of Tabernacle church, Columbus, Ind., and A. L. Orcutt. The burial was at the Crown Hill Cemetery.

### A Successful Summer School of Missions

The Interdenominational Summer School of Missions for Women, at Wilson College, Chambersburg, Pa., June 28 to July 6, 1917, was in every way a success. This school is an outgrowth of the wonderfully successful school at Northfield, Mass., where for thirteen years the attendance has increased to such an extent that it was finally decided to establish a new center, so that societies at distant points could receive the same inspiration as at Northfield, under practically the same leaders and teachers. After a careful canvass of the country, Wilson College, Chambersburg, Pa., was selected as the most desirable location, convenient for Pennsylvania, and the South, beautifully situated in the Cumberland Valley, and with all the equipment of a modern college for young women, it is an ideal spot for a summer school of missions.

At this first session, there was an enrollment of 524, with several late registrations returned for lack of accommodations. Eighteen denominations were represented. Missionaries were present from India, Africa, Japan, China, Persia, Mexico, Egypt, Philippines and Yucatan. Ten Disciples of Christ were in attendance, including our Dr. Gordon, of India. The school for next year will include both home and foreign missions, under present leadership, with the addition of leaders from home missions boards. Registrations for 1918 are limited to 700 women, which are carefully apportioned among the different church bodies.

Mrs. Allen A. Moats, 244 E. Walnut Lane, Germantown, Philadelphia, Pa., of the Disciples, was made Secretary and Treasurer for 1918. It is to be hoped that the Disciples will meet their full apportionment next year.

ALLEN A. MOATS.

\* \* \*

### The New Illinois Plan of State and District Work

At the State Convention last year a special committee was appointed to consider a new plan of state and district work. That committee consisted of the president and secretary of the state board, three district secretaries and the state secretary. The committee made quite a thorough investigation of the program of state missions in Ohio, Indiana, Kentucky, Iowa, Missouri, Kansas and Nebraska. After giving consideration to all the information secured the committee drew up a plan and recommended it to the state board. This was approved by the board and has just been ratified by the eight district conventions in the state. Since the matter has gone this far and has been so enthusiastically received, we feel that it will be in order to emphasize the main features of the new plan.

We shall not go into detail at present, but the state office will be glad to furnish information on any points that may not be clear. The state is to be divided into six districts, the territory of the Chicago Christian Missionary Society being one district, which will have full control of its own missionary program. Each of the five districts will have its own evangelist and they will be employed by the state board and paid out of one common treasury. The state board will be made up of nine men, three elected each year and each district convention will elect a secretary annually who shall also be a member of the state board.

The plan of unifying the Bible School and Christian Endeavor work with the regular state program is to be continued and the evangelists employed will repre-



## Transylvania and the College of the Bible

In the Heart of the Blue Grass

Courses leading to A. B., B. S., M. A., P. Th. B., and B. D. degrees. Degrees recognized in leading American universities. Pre-vocational courses in Law, Medicine, Agriculture and Business Affairs. Special course for preparation of Teachers. Rooms in Men's Dormitory, \$30 per year. Board, \$3.25 per week. Rooms in Girls' House, \$32.50 per semester. Board from \$3 to \$4 per week. Both buildings new and modern in every way. All regular fees for the year, \$50. Abundant opportunities for self help; 100 churches served by ministerial students. Scholarships for honor graduates of accredited high schools. Scholarships, including all fees and two-thirds room rent, for ministerial and missionary students. Students last year from 28 states and 5 foreign countries.

Write to

THE PRESIDENT, Lexington, Kentucky

sent all these interests in the field. The Christian Endeavor societies will be asked for an annual offering toward the support of the work among our colored people in the state. The Sunday schools will continue to cooperate in the Thanksgiving offering through the American Christian Missionary Society and the Illinois Christian Missionary Society jointly. The matter of living link churches is to be left with the state secretary and a special effort will be made to secure living links for all mission churches established.

The proposed work of the district evangelists shall be to aid weak churches, restore dead churches, bring together groups of churches for ministerial support, enlist churches for missionary giving, and in general to aid the churches in achieving greater usefulness.

There can be but one cause for failure with the new plan. It will take money to run a campaign of this kind and more money than we have ever thought of giving to the cause of Illinois missions. But with our permanent fund now \$100,000 and the program for living link churches outlined we ought to be able

to finance the enterprise by a vigorous prosecution of Illinois Day.

H. H. PETERS, State Secretary.

\* \* \*

### Bible College of Missouri, Columbia, Missouri

The Bible College of Missouri has just closed the best year in its history—255 students were enrolled. Following is a comparison of the enrollment for the last six years:

	1911	1912	1913	1914	1915	1916
Ministry	12	13	14	15	16	17
Mission Field	26	32	21	20	23	25
Religious Wk.	8	9	11	6	13	13
M. S. U. Students	68	91	104	120	120	123
Christian College Girls	35	40	23	30	43	60
Others	3	..	..	13	25	28
Totals	142	168	170	195	239	255

Aside from the 44 enrolled last year under the first three headings above there were 82 preparing to teach, thirteen to enter journalism, etc., etc. There were 66 freshmen, 34 sophomores, 40 juniors, 53 seniors, 23 graduates and 39 special students. Of these last 13 were below collegiate grade.

During the past year another course has been approved for credit towards the A. B. degree in the University of Missouri. The Dean of the Bible College has been added to the University Committee on Junior Colleges. He will examine the religious studies in junior colleges when such are offered for credit in the University of Missouri.

The Bible College now offers five correspondence courses for such persons as cannot get away from home to attend college.

## TWO BOOKS

By Professor W. S. Athearn  
Every Pastor, Superintendent and  
Teacher Should Have

The Church School. \$1.00 net.  
Organization and Administration of the Church School.  
30c net.

Disciples Publication Society  
700 E. 40th St., CHICAGO

## THE BEST SCORE BOARD

Framed in Solid Oak with durable one-piece back. All cards have a jet black background. The names of months, days of the week and dates 1 to 31 are printed in red. All other figures and wordings appear in white. All cards are 2 1/4 inches in height.

THESE BOARDS SPEAK FOR THEMSELVES.

PRICE LIST, NOT PREPAID

No. 2—Size 45x32 inches; 12 strips, 20 sets of figures, 24 words, etc., \$12.50  
No. 3—Size 45x45 inches; 18 strips, 30 sets of figures, 24 words, etc., 15.00  
No. 1—Size 30x31 inches; 12 strips, 20 sets of figures, 30 words, etc., 10.00

Send for complete description.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th Street, CHICAGO

## Don't Let Your School Slump!

Send 75c for 100 assorted "Attendance Builder" post cards, and try them on your class. They will build up and keep up your attendance.

DISCIPLES PUBLICATION SOCIETY

700 E. 40th St., Chicago



# 1,200 COPIES SOLD IN KANSAS CITY ALONE

## Dr. Burris A. Jenkins' Popular Volume "The Man in the Street and Religion"

A book containing the Kansas City preacher's message and his personal philosophy of life.



One of the liveliest and most readable statements of modern faith which the present year has brought forth. The following extract from the first chapter suggests the point of view and atmosphere of this fascinating book:

"To look upon the seething mass of men in the city streets, or on the country side, the navvy in the ditch or on the right-of-way, the chauffeur and the engine man, the plumber and the plutocrat, the man with the hoe and the man with the quirt, the clerk and the architect, the child of the silver spoon and the child of the rookery, and to declare that all alike are religious, naturally religious, seems a daring stand to take. But that is the precise position to which we are beginning to come."

**Price \$1.25 (plus postage)**

*Order now, inclosing remittance, and book will be sent immediately.*

---

**The Christian Century Press**  
700 E. 40th Street      . . .      Chicago

# THE PSYCHOLOGY OF RELIGION

By GEORGE ALBERT COE

Professor of Religious Education, Union Theological Seminary, Author of  
"The Religion of a Mature Mind," "The Spiritual Life," etc.

For the Minister's Library

For the Theological Seminary Student

For College and Seminary Classes

For the Psychologist and Educator

For Young People's and Adult Bible Classes

Of nineteen chapters, the first four are devoted to aspects of psychological study and investigation. The remaining fifteen present the author's keen analysis of religion in its individual and social processes. The most authoritative and interesting book in this fascinating field of study that has yet appeared.

\$1.50, postage extra (weight 1 lb. 10 oz.)

THE CHRISTIAN CENTURY PRESS

700 East 40th Street, CHICAGO

# HYMNS OF THE UNITED CHURCH

## *The Disciples Hymnal*

---

### A Pronounced Success

THE publishers regard this Hymnal as the most important single contribution they have ever made to the Disciples of Christ and the general Church. The widespread and eager interest in the appearance of this notable work and the already large sale of the book to churches and individuals mark the new hymnal not only as a present success, but also as a permanent and much appreciated possession of the Disciples of Christ.

HYMNS OF THE UNITED CHURCH contains all the great hymns which have become fixed in the habits and affections of the Disciples, and adds thereto the great catholic hymns whose use by our churches has not been encouraged by previous compilers.

In addition, the new book is distinguished by *three outstanding features*:

**Hymns of Christian Unity**  
**Hymns of Social Service**  
**Hymns of the Inner Life**

These three features give *Hymns of the United Church* a modernness of character and a vitality not found in any other book. This hymnal is alive!

Great care has been bestowed on the "make-up" of the pages. They are attractive to the eye. The hymns seem almost to sing themselves when the book is opened! The notes are larger than are usually employed in hymnals. The hymns are not crowded together on the page. No hymn is smothered in a corner. The words are set in bold and legible type, *and all the stanzas are in the staves*. Everything has been done to make a beautiful hymnal.

---

**DISCIPLES PUBLICATION SOCIETY,**



# An Epoch-Making Forward Step for the Disciples of Christ!

---

## Aids to Worship

Supplementing the hymns are 100 pages of responsive Scripture Readings and other aids to Worship. The Readings are topically selected, and so arranged as to give naturalness to the responses. The American Standard Version is used. Orders of Worship, special forms for the communion service, and many prayers, responses and sentences topically arranged are in this department.

## The Construction of the Book

The Disciples Hymnal is a delight to the eye and to the hand. A half-dozen of the best hymnals in existence were taken to one of the best printing houses in the United States with instructions to make a better book than any one of them. No expense was spared. The plates were cast from new type specially purchased for this hymnal. The paper is the best and of good color. The binding is most attractive. Every device known to the binder's art has been used for the strengthening of the back. Old fashioned tapes have been replaced by cloth running the entire length of the back, and by reinforcements of the first and last signatures. The book is made to last a long time!

***Price, per single copy, in cloth, \$1.15; in half-leather, \$1.40.***

Especially attractive introductory terms to churches purchasing in quantities are being made in the early days of the first edition. Returnable samples sent to ministers and music committees on request. Write us today.

---

**700 EAST 40th STREET, CHICAGO, ILL.**

# IS THE WORLD GROWING BETTER

or more materialistic? A study of actual events leads Professor Shailer Mathews to believe that history does show spiritual forces at work which may renew our threatened idealism and our confidence in the might of right. He sums up his views in his new volume

# "THE SPIRITUAL INTERPRETATION OF HISTORY"

Professor Mathews is Dean of the Divinity School in the University of Chicago and is one of the most brilliant writers in the field of religion today. He is also the Editor of the Biblical World.

Every minister and every alert churchman should possess this book. It is essentially a book for the times.

**Price of the Book, \$1.50**

**FOR SALE BY**

DISCIPLES PUBLICATION  
SOCIETY

700 E. 40th STREET,            ::    ::            CHICAGO, ILL.

